19: Guérin and Bernard--545 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 131

Formosa is an island which extends along the Chinese continent from lat. 22° to 25° 20" N. When you measure it on the map, its greatest length equals 4 degrees from north to south. The book by the American writer William gives its surface as 14,000 English squares (36,000 kilometers). It is volcanic in nature, and its distinguishing feature is the chains of parallel mountains, which traverse it from north to south.

19: Guérin and Bernard--545-546 G-3 (ca. 1866) 1868 Formosan Aborigines 116, 133

There are masses of mountains in the east, where their perpendicular slopes drop down to the level of the ocean; they cover the southern tip of the island, then on their western slopes they make a fairly regular curve, which forms an uninterrupted plain between the mountains and the sea; it extends from Takao to Taïka. It is narrow at first, then it widens until in some spots it is 20 kilometers wide. Between these two points there is a series of peaks which rise perpendicularly from the chain. From Taïka on, the mountain system is more highly developed, and the northern quarter of the island is an enormous mountainous area. As you go from east toward the sea on the west, you constantly see some isolated peaks, but they are not so regular. [546] Large and fertile valleys extend along the water courses. The same arrangement is found in the N. N. E. extremities, as far as Sau-o-bay.

The center of this radiation is the peaks of Mount Morrison, [VMM: Guérin and Bernard seem to have mistaken Mt. Sylvia for Morrison] which rise in this section of the island; they are probably the original mountains of Formosa. The summit towers to a height of 12 to 13,000 feet, and it is covered with eternal snows. These peaks include more than one mass of mountains which have an elevation of between 5 and 6,000 feet. While the eastern slope of the chain is covered with virgin forests, on the west, and in all the points where the Chinese have settled, you find that the trees have been replaced by cultivated fields, tall grasses, and occasional groves.

19: Guérin and Bernard--546 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 134

The soil is usually sandy in the plain; the valleys are formed by alluvions or pebbly layers, which are covered with vegetable earth.

19: Guérin and Bernard--546 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 133

The long slope of the mountains is on the western side whereas the eastern slope has brooks or torrents, although no real rivers. The western part of the island, however, is furrowed with water courses which empty into the sea after they have been swollen by several tributaries. The main ones, going south to north are: the Taiwan-fou and Pakan rivers; the Black River (rivière Noire), the Lokan, Taïka, Héou-lang, Tion-Kan, Touk-Shan, Tam-sui and finally the Sau-o-bay river. They have a number of arms at the time when they reach the plain, but they soon meet, and each river has just one mouth when it empties into the sea.

The water-courses in the plain have a broad bed with a sandy bottom which is formed by the piles of sand that the winds of the S. W. monsoon accumulate on one of their banks. The rivière Noire, which is the broadest one on the island, is peculiar in that its water is as black as the sand in its bottom. Starting with the Taïka river, the waters are confined, and they roll on a pebble bottom.

19: Guérin and Bernard--547 116, 133 G-3 (ca. 1866) 1868 Formosan Aborigines

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The Tam-sui river is the only one that is navigable; ships can anchor [547] three miles up stream while fairly good-sized junks can go 10 miles farther up; then its tributaries are such that light boats can go into the heart of the mountains.

Formosa has one serious fault: there are no good anchorages, and the coasts are inhospitable. On the east the waters are deep and the mountains practically vertical. Sau-o-bay could only be a place of refuge, for the commerce is on the western side. It is true that the harbor of Ki-long is vast and easy to reach; but most of it is filled with coral shallows, and the surrounding hills are not a sufficient protection, so vessels anchoring there are frequently thrown on to the coast during a typhoon. Then even if the weather is not really bad, the sand-bar defending the entrance to the Tam-sui river becomes impassible. Taïwan-fou is only an anchorage on the open sea, and ships do not dare stop there except during the northeastern monsoon. The Takao sand-bar makes it impossible for any save small vessels to enter it. And the other points on this coast are only anchorages which are several miles from shore; they have no protection, and are treacherous because of their bars of quick-sand.

19: Guérin and Bernard--547-548 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 174

Formosa does not have any autochthones. Its first inhabitants belong to the great family whose cradle was in Indo-China but which was doomed to wander because of the invasions of conquering races; they are a part of that human sub-soil which is formed by the savage tribes of China, Hainan Island, the Philippines and its neighboring archipelagoes, the Mois of Laos, etc. However, as they were the first and for a long time the only inhabitants of our island, we shall call them the aborigines. [548]

Their migrations must have taken place at a very remote time; they were successive and had no unity as to their point of departure.

At that time the forest dropped way down to the sea so the immigrants could settle in the valleys and the plain. The water-courses were natural frontiers between these newly-arrived clans. They lived by hunting and fishing, spoke totally different languages, and fought one another....

The wind of migration blew many tribes to Formosa, but there was a very small number of individuals in each agglomeration. Some of these clans have disappeared, others have been dominated by the Chinese, but the majority of them have bravely retired into the heart of the mountains.

19: Guérin and Bernard--548-549 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 161

What is the savage population at the present time? [549] Although it is impossible to answer this question exactly. . . we estimate that it is between 15 and 20,000 people.

19: Guérin and Bernard--549 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197

One important point is the localization of the tribes on the soil to which they retreated. With the exception of slopes which are used for cultivation, and the thickets which are in the immediate vicinity of the villages and hamlets, the territories of the aborigines are very confused. Several clans use them for hunting; those in the east have a right of passage, which enables them to approach the Chinese frontier. And yet there are certain boundaries, which are rarely crossed. These barriers are essentially of a moral nature, and they are due to the linguistic differences existing between neighboring tribes. Let us add that there are always water-courses which form a corresponding frontier. However, these were purely a nominal obstacle at the beginning ....

The distinctive characteristic of the savage state is a wide diversity of language in a small area, and we find this on Formosa. But in spite of this diversity, and a few differences in costumes and customs which are really due to typography or surroundings, the family characteristics stand out in relief.

19: Guérin and Bernard--550 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197

In general each tribe has its dialect on Taïwan which is often incomprehensible to the neighboring clan, but there is one notable exception. [MC: see succeeding notes in 101 for discussion of Tayal.]

19: Guérin and Bernard--550 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 171 Atayal

In the northern third of the island there is a group of aborigines which belong to various denominations, obey independent chiefs and are not jointly liable, although they live peacefully and share their hunting territories and frontiers. The whole agglomeration speaks the same language, although a few idioms reveal that there are different tribes. We shall call this group the Morrisonien, for the peoples composing it live on the slopes of this alpine region. [VMM: The authors seem to have mistaken Mt. Sylvia for Morrison] A simpler term would by the Tayal, and we are glad to borrow it from their idiom. Although this idiom does not resemble that of the island of Luzon, the analogy of the words Tayal and Tagal is worthy of note; the latter is the generic name of the inhabitants of the Philippines.

19: Guérin and Bernard--550 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101 Atayal

There are sixteen or seventeen Tayal tribes. They are: on the east and adjoining th sea, south of Sau-o-bay, the Tapéhan, then the Katasiek. Parallel to them but farther west are the Menibo, the Moulaou, the Sélamaou, the Kaïaou, and the Kouan. As we approach the Chinese frontier we find the Takassan, the Kakaougan, the Kéouï, the Lahaou, and the Tétounan. And finally along this frontier are the Tangav, the Takoham the Malipa and the Malikouan. This circle is limited by Chinese on the western and northern sides; by the Taoussaï and Taïoukou on the east, and by the Kalapaï on the southwest.

19: Guérin and Bernard--551 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101

From the geographical point of view, the Taoussai and the Taïoukou complete the Morrisonien [MC: i.e. the area around Mt. Sylvia or the northern mountain area. The authors have here confused Mt. Morrison with Mt. Sylvia.] center, but they have a different language;[MC: from that of the Tayal] they fight each other, the Kaiaou, the Sélamaou and the Mouiaou.

19: Guérin and Bernard--551 [2] . G-3 (ca. 1866) 1868 Formosan Aborigines
116, 361, 826

All of these clans [MC: of northern Formosa in the district around Mt. Sylvia] have property along a water-course. The Tapéhan have a brook, and the Katasièk a river which empties into the eastern sea. The water-course which has watered the Taoussai territory has its mouth in the Taïoukou region. A large river traverses the country of the Kaïaou, the Sélamaou, Mouïaou and Menibo, and then ends near Sau-o-bay. The Tangav have the Manka river at its source, the Takassan, the Kakaougan, the Kéoui and the Takoham each have one of the tributaries of this same river.

The most populous of these tribes are the Takoham, Menibo, Mouïaou, Taoussai and the Taïoukou.

The Menibo are reputed to be thieves. The Taoussaï have goitres, so they are an object of horror to the other tribes.

19: Guérin and Bernard--551 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 123

We have had frequent and intimate relations with the Tayal; since we knew their dialect, it was possible to learn their habits and customs. Our visits to the other tribes were shorter, and they were made for the purpose of drawing comparisons.

19: Guérin and Bernard--551 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 197, 609, 619

The language of the Kalapaï is unlike that of the Tayal, and the two tribes are separated by a water-course; but they cross it whenever they like, for they are on friendly terms with each other, and with the Maraïkoun, a tribe whose language is derived from the Tayal.

19: Guérin and Bernard--551-552 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197, 304

The Bouiok are in the interior, and they only have some frontier camps. Their dialect is a peculiar one, so they use the Tayal idiom when they want to talk with the Chinese. Their women only have their foreheads tattooed, while the men are the first ones that we have seen with a supplementary tattooing pattern on each side of the chest. [552] We had been told that the Bouiok were a scaly people, and it is true that a great many of them have skin diseases.

19: Guérin and Bernard--552 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101

There are six tribes between the territory of the Bouiok and the windings of the river whose mouth is at Héoulang; they are the Meianhan, the Kabouron, the Baoukéton, the Makama, the Kaou-lo and the Shabagala. They still speak a language which is derived from the Tayal, but they use a number of words which are foreign to this idiom.

19: Guérin and Bernard--552 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 304, 609

There are two rivers which empty into the sea near Taika and at Lokan; they serve as barriers to the powerful Ata-bou tribe, which has its own language. It is feared by the Chinese and by the aborigines in the south. The men of this tribe have their faces tattooed with the same designs that we have already seen, and then they also use horizontal arabesques on it.

19; Guérin and Bernard--552 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 286, 289

The clans that we have just mentioned [MC: i.e. those just south of the Tayal] make rice paper, hemp and weave some materials.

19: Guérin and Bernard--552-553 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 141, 224, 341, 576 Tsou

Between the rivière Noire and the Pakan are the Tsoo, who are also called the Tibou-la, as that is the name of their largest village. The Tsoo are the unique example of a tribe of savages that are allied with the Chinese, and they are not tattooed at all. But they have little pity for their Ata-bou neighbors, and those of Sibou-koun. There is another language here, and we find that the race has become smaller, more thick-set, more southern, in a word. The house is round with a conical roof, instead of being square. The native no longer bids you welcome by laying his hand flat on your chest; he presses your forearm instead. (These observations apply to all the southern tribes). The Tsoo have replaced the Chinese head trophies by [553] enormous piles of wild-boar skulls.

19: Guérin and Bernard--553 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 304, 609

Still within the limits of the two water-courses, [VMM: the rivière Noire and the Pakan] we find the aborigines of Sibou-koun and those of Kanagou. Each of these tribes has its own dialect. Tattooing and the hatred of the Chinese are characteristic of them. The territory of these two tribes extends to the eastern slope.

19: Guérin and Bernard--553 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 103

Several times we shall mention the aborigines of the north, as a contrast to the southern ones. Then the Lokan river will serve as a frontier between the two groups, in other words, we shall consider that the Ata-bou are the last of the northern tribes.

19: Guérin and Bernard--553 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 141, 142, 481

The Formosan savages are similar to the higher quadrumanes, such as the gorilla, in their gait. Their arms are long, and they have enormous feet. When they walk the front part of the foot is the only section that touches the ground; this is managed in some way by a perfect manipulation of the toes. The savages are above normal height, except among the southern tribes. The hair of the savages is usually tied in a knot at the back of the head, although it is occasionally cut short. Body hair is not very abundant. The features are those of a race which has been degraded by the difficulties of eking out an existence. Children in the north look very much like Europeans. You are amazed by the variety of physiognomies, for flat faces are seen side by side with Greco-Roman profiles. Unfortunately, the natural beauty is soon destroyed by an artificial ugliness. The southerners look like Malays or Tayals, but they are all extremely vigorous and agile.

19: Guérin and Bernard--553-554 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 141, 609

The savages are all alike [554] in having an expression of defiance and anxiety, which shows that they are undeveloped mentally. Some of the women are pretty, and they are small.

19: Guérin and Bernard--554 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 291

The basis of the savage garb is a blue or black cotton scarf which is wound around the thighs and knotted in front. In a pinch, he considers that this is sufficient raiment. Usually, however, he adds a waistcoat which has no buttons, or a large sleeveless shirt, which is open way down the front. If he is cold, he fastens a smock around his neck, and this hangs down to his feet. The women sometimes wear shirts with sleeves; their costume consists of leggings, an apron, a piece of material which passes under the arm and then ties like a towel in back, and finally, a kind of turban which is wrapped around the head. The fabrics of these garments are solid color, or they may be a mixture of bright wools.

19: Guérin and Bernard--554 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 292

The savage keeps the rain off by means of a goat skin; a split makes it possible for the neck to fit into a round opening which is made in the upper edge of the skin. If the weather is fine, this coat is folded in fourths, and then kept in a net which the Tayal carries over his back whenever he leaves his home.

19: Guérin and Bernard--554 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 292

Generally there is no head dress. But the tribes in the northern circle use reeds to braid plain skull caps, broak-brimmed hats, or--and this is the most remarkable shape real jockey caps. In this case, the visor is turned back. These helmets wear forever, they are painted red and provided with chin-straps of glass beads.

19: Guérin and Bernard--554-555 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 301

In the eyes of the aborigines, the ornament is more important than the costume itself, and men and women vie with each other in frivolity. So there is a whole collection of [555] copper bracelets, collars and belts of crude glass trinkets, plaques of bone which are arranged around the forehead or neck as if they were ivory, others are made into earrings, bells, etc.

19: Guérin and Bernard--555 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 301, 304

The ear lobe is pierced in the European fashion, but in the case of the men, it disappears almost entirely so that it can hold a bamboo cylinder which is decorated with designs, and whose front end is completed by a tuft or rosette of red wool. The aborigines of the north are much more wealthy, so they have a great many ornaments of this kind. In the south some flowers are occasionally worn in the hair.

19: Guérin and Bernard--555 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 411, 714

The apparatus for fighting or hunting is more dignified; it consists of a bread knife, whose sheath is of wood which has been painted red, and this is slipped through the bel there is a long gun with a fuse, and in front of it two or three powder-horns are suspended from strings of false pearls; in back the man carries a coat which is folded into the net, a bag for balls, a parchment case containing eight powder charges in eight bamboo holders; then around his wrist is a cord, a lighter with a fire-stone, and some banana marrow instead of a tinder; sometimes the hunter has a bow, and in that case h always uses it with consummate skill.

19: Guérin and Bernard--555 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 231

The dogs of the savages are coupled and held by rush thongs; these valuable animals are one of the sources of the tribal wealth. Some of the clans cut off the tails, but most of them respect this appendage.

19: Guérin and Bernard--555-556 G-3 (ca. 1866) 1868 Formosan Aborigines-1-2
116, 304, 721

Two things are axiomatic among the savages: 1. every tribe which fights the Chinese practices tattooing; 2. the tattoo marks on the forehead and the chin are the only ones that have any fundamental meaning. In the middle of the forehead there is a rectangle two centimeters long and 1 centimeter wide; it is filled with parallel lines which are spaced a millimeter apart. The same median design is found on the chin, save that it is a little shorter.

The Chinese, who is either too naive or ill-informed, [556] states that the formula inscribed on the face of the savage corresponds to two periods of his life: puberty and marriage. Unfortunately for the son of Sem, the savage has a different interpretation for these signs.

When a boy is betweeen twelve and fourteen years old, his father, brother or some relative takes him on a Chinese-hunting expedition. If the hunt is successful, the child receives his first chevron, in this case a tattoo mark, when he brings the heads back to the village. But his chin is not decorated until he has slain a Chinese with his own hand. There is often a very brief lapse of time between the two.

The aborigines of the Morrisonien group [VMM: the authors seem to have confused Mt. Sylvia with Mt. Morrison] only use these two signs. We have seen other clans, which added a transversal bar both on the face and the chest.

It is unfortunate that women should be tattooed too since they have no share in the

hunt; but a blue mark defaces the forehead of the marriageable girl. In many cases, this is the extent of the work, but occasionally, as among the greater number of the Tayal tribes, the bride is covered with marks until her cheeks and lips disappear beneath the linear streaks of the design. Naturally this may cause severe inflammation, whereas the plain tattooing on the forehead and the chin is of no significance.

19: Guérin and Bernard--556-557 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 314, 462

Women are the only people entitled to exercise the profession, or really the priesthood of tattooing. They use a splinter of resinous pine, which is burning; the flame is held against a polished surface which is covered with a thick layer of a black substance. A thread is sprinkled with this stuff and then held at both ends to show what the design should be. The metallic teeth of a kind of comb are placed on this sketch, [557] and then hammer blows pound them into the skin. The first flow of blood is stanched with a bamboo scraper, and at this moment the tattooer dips her finger into the resinous smoke and rubs it over the wound. The operation is over, the blood soon stops flowing, and the scar is an indelible blue. Most of the clans get their tattooing wood from the Kakaougan tribe, where there are forests which are unusually full of resinous products.

19: Guérin and Bernard--557 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 349

The aborigines have places to rest when they are hunting or traveling; they are huts which are fashioned of tree branches and ferns.

19: Guérin and Bernard--557 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 341, 361

The houses are carefully built, but they are arranged in a manner which looks more like a hamlet than a village. Enormous piles of offal show that you are approaching the settlement, and then you come into a vast clearing which is surrounded on all sides by the forest. The dwellings are perched on the slopes of the hills, and there is a good deal of space between them; they are rectangular or square (circular and with a conical roof in the south). The walls are made of planks which are poorly squared, and the roof is bamboo, covered with thatch; they have doors and windows.

19: Guérin and Bernard--557 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 352, 353

The floor inside a savage house is well stamped down, and in each corner there is a bed (made of a bamboo framework resting on wooden feet), with a weaving box on top. In the space separating two beds there is a hearth on each side, and it is made of three stones; above it is a bamboo screen which is used to dry skins and stag horns; the weapons and hunting equipment are arranged in panoplies; and finally in one corner you see tubs, jars (water vessels), baskets of various shapes and household utensils.

19: Guérin and Bernard--557-558 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 343, 352, 422

Across from the savage dwelling there is a granary on piles where the family provisions and treasures are stored; bouquets of rice, barley, chickweed and millet are artistically arranged; then in the coffers of a savage house you find woven materials, clothing and festal decorations, Chinese [558] scalps and money.

19: Guérin and Bernard--558 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 301, 436

The savage money consists of little white cylinders, like those made of jet, and they are made of the bony parts of certain kinds of fish; when strung on a chaplet, they are worn around the throat and head as if they were jewels; they are marked when they are given to the aborigines, and are arranged in series on pieces of red material.

19: Guérin and Bernard-- 558 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 311, 727

Around the savage house are several fields of sweet potatoes, hemp and Aralia papyfera (rice paper plant). At the end of these cultivated lands there is an area with some high grasses, but the passer by avoids it. If you go into this region, you will understand the reason for this repugnance for the green conceals a set of crude wooden shelves which have rows of Chinese heads; they are arranged as if they were in an anatomical museum, and there are always some new ones.

19: Guérin and Bernard--558 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 276, 311

Cereals are harvested by the savages on the slopes or plateaus which are near the dwellings. Fertilizer comes from the ashes of large tree trunks that lie flat on the ground and are burned every year. In the spaces between them you see turnips, a kind of dandelion which is a remedy for intoxication, and tobacco. Although the soil is carefully cultivated by hand, these plants are frail and do not grow close together; they look like the agricultural attempts of a people that is still in its infancy. The rice grains are very large, but that is the only successful crop. The tobacco leaves are stripped from the plant as needed, and are dried in the fire. Several tribes in the south prepare them in the shape of carrots.

19: Guérin and Bernard--558 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 231

You miss the noise of the farmyard around the savage dwellings. But the savage feels that he has enough trouble finding food for himself, and he is unable to comprehend that domestic cattle can be a valuable source of food.

19: Guérin and Bernard--558 [5] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 462

Women do the work in the fields among the savages, and men help them when they are not hunting or taking trips.

19: Guérin and Bernard--558-559 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 251, 262, 264

Among the privileged tribes, the [559] family squats around a small pan of rice twice a day. Sometimes sweet potatoes and a little venison complete the repast. The flesh of the wild boar, deer and goat is preserved by cutting it in pieces, flattening the fragments and then drying them in the air.

19: Guérin and Bernard--559 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 273

The Formosan savages ferment barley and thus obtain a sourish drink which produces an inoffensive type of intoxication.

19: Guérin and Bernard--559 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 262, 281

The aborigines are hunters both by inclination and necessity. They track the boar and the deer, although the latter is also captured in traps. The hunters perch in trees, and then lie in wait for leopards and bears. Bear skins are prepared in the south, but in the north they are roasted along with the animal, and only the four paws are removed.

19: Guérin and Bernard--559 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 462, 562

Savage wives accompany their husbands on peaceful expeditions, but usually they stay home. They have to do the house work, and a great deal of the cultivation in the fields. The women are real companions for their husbands, and by nature they are happy and gay.

19: Guérin and Bernard--559 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 533, 534

The savage women like to sing, and in some tribes they play as well. The instrument is a bamboo segment which is a decimetre long; two copper tongue-like strips are fastened to one of the extremities, and a thread is slipped through each end. When you want to play this instrument, you place its convex side between the lips; your hands pull the two threads and this gives the instrument a movement of traction and rotation, while the tongue keeps pressing the metallic valves. In some of the tribes the women and girls accompany their recitative chant with an obscene motion of their hips, and they do this in the most innocent manner imaginable.

19: Guérin and Bernard--559-560 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 548, 768, 837

Although there is no prudery in the language of the savages, prostitution is unknown, and there is almost no adultery; moreover, the husband has rights of a Draconian severity to protect his honor, and he would avail himself of them if it were necessary. [560] In the south, custom authorizes widows to sell themselves, but this was doubtless a means devised to enable them to make a living and support their young children.

19: Guérin and Bernard--560 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 582

Marriages among the savages are performed at a very early age, even before girls are nubile.

19: Guérin and Bernard--560 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 584

The savage boy [VMM: wishing to marry] offers the girl's father some gifts, which consist of a pan without a handle, a knife, a jar and money cloths. If he is too poor, he may give one of his brothers instead. The father of the girl gives his consent or refuses it; in the first case, the period of the engagement is set at once, and it varies between a month and a year. If there is only one daughter, the parents delay the moment of separation as long as possible.

19: Guérin and Bernard--560 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 585, 591

Among the savages the wedding is held at the home of the fiancé; the bride has no share in it, and she waits at home until a noisy procession comes to get her, and then she accompanies her husband. If her father is dead, she has no brother, or just little ones, the husband and his wife live with her mother.

19: Guérin and Bernard--560 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 584

It may be that a savage father is too ambitious, and that he will refuse the first suitor; then the daughter resigns herself to wait for someone who has more money. As time passes her beauty fades, and she usually gets a poor husband.

19: Guérin and Bernard--560-561 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 584, 585

All marriages among the savages are arranged according to the wish of the young people unless the parents refuse permission. In this case the couple may go off to hide in the mountains. Then the chief of the hamlet and the friends of the family intervene to obtain forgiveness and the recall of the fugitives. The difficulties are smoothed away, [561] and then it only remains for the tattooer to do her duty. In these conditions it costs the guilty woman ten times the p[redacted] which is charged a girl before her marriage.

19: Guérin and Bernard--561 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 585

There are some clans in which the husband has his two canine teeth extracted at the time of his marriage; the bride is even more enthusiastic, and she has the adjoining incisor removed as well.

19: Guérin and Bernard--561 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 581, 736

You see few men who are crippled; they could never hope to marry.

19: Guérin and Bernard--561 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 595

Monogamy is the custom among the savages, according to law, although a few of the chiefs have two wives.

19: Guérin and Bernard--561 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 844, 846

The woman in labor is her own mid-wife, and five days after her delivery she resumes her normal occupations. There are no difficult deliveries among the aborigines.

19: Guérin and Bernard--561 [5] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 553, 842, 853

The arrival of a child of either sex is considered a benediction;when it is a month old, the parents select a name. The mother nurses the child as long as she has milk for it, and there is no weaning.

19: Guérin and Bernard--561 [6] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 164

The most common diseases among the savages are: intermittent fever, tuberculosis, intestinal disorders and small-pox.

19: Guérin and Bernard--561 [7] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 753, 755

The remedies for disease among the savages, are rest and a few prayers. If the patient does not have a family or a dwelling, his charitable neighbors build a hut for him where he can get well or perish in peace. If it is a case of small-pox, the whole hamlet flees as quickly as possible, and takes refuge in temporary shelters at some distance from the village; a line is drawn around the spot where the infection is raging, and only people who have already had small-pox are authorized to approach it. We asked one guard if the same person did not get the malady again, and she replied that once was quite enough.

19: Guérin and Bernard--562 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 764

Among the savages there is a code governing funerals and mourning. The deceased is always buried in his clothing and decorations. He remains on a bed of state for twenty-four hours, so that his relatives and friends can bid him farewell, and then the immediate members of the family attend to the burial; they dig a deep hole under one of the beds, and lower the corpse in a sitting position; a pinch of rice and a bit of deer meat are laid on his knees; a pan (of the same shape as the one used as a household utensil) is placed on his head; this acts like a vault, and the soil is thrown on top of it; the knife, gun, powder flasks, in a word all the hunting and fighting equipment which the savage used during his lifetime, follow him into the tomb. The child who has never hunted or worked in the fields does not have the pinch of rice or the piece of deer; then, too, he does not have the right to the honors of the sauce pan. When the grave has been filled and the earth tramped down on top, the bed is set up again, and then the family goes to spend a month with some relatives.

19: Guérin and Bernard--562 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 766

If a man is killed by some violent or accidental means when he is away from home, he is buried in the mountain.

19: Guérin and Bernard--562 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 765

Among the savages, mourning consists of weeping and fasting. These manifestations of sorrow are regulated according to a precise ritual, and they vary according to the status of the deceased and the relationship of the survivors.

19: Guérin and Bernard--562 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 771, 828

The aborigines do not have any external cult; there is no adoration of gods or fetishes, and no belief in a future existence. However, they invoke a kind of familiar genius who visits them in their dreams; he does not assume a divine shape, but comes in the guise of a father, a mother or close relative. There is never any doubt about the interpretation of a dream; the councillor limits himself to recommending or forbidding the action which the dreamer envisages.

19: Guérin and Bernard--562-563 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 787

Both men and women observe a daily superstition; every morning at dawn each one of them [563] goes to the center of the path to watch the augural bird (a blackish wren, which is very common in the mountains). If the bird cuts the road obliquely, the omen is favorable and plans will turn out well. But if the bird flies perpendicular or parallel to the path, the savage resigns himself to spending the day in his hut; it will be full of disaster, and there will not be any game or Chinese heads; women hesitate to go down to the fountain, fearing lest they might encounter some venimous reptile on the way; tattooing is postponed, and the lover will not propose to his lady-fair. The omens derived from the direction of the bird's flight are corroborated in good and evil when it sings its confused but rhythmic song. When we lived among the tribes, we never failed to regulate our conduct according to this pattern.

19: Guérin and Bernard--563 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 273, 796

The aborigines celebrate three annual feasts which correspond to the sowing or harvesting of rice, millet and chickweed. The Tayal call them by the picturesque name of work of the cups. As a matter of fact, there is a great deal of drinking, and according to a custom which is fraternal rather than convenient, people drink two by two out of the same vessel. There is some preliminary hunting, so the natives always have an ample supply of venison. The guests get drunk, fight, and then when the ceremony is over, they limber up their muscles in a hunt.

19: Guérin and Bernard--563 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 592

The head of the family has absolute authority over his household, but he soon shares this with his eldest son, who will be his successor eventually.

19: Guérin and Bernard--563 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 622, 643

The tribe does not have any high chief. The hamlet has a magistrature which is both hereditary and elective (the son does not replace his father unless he is judged worthy of it). The magistrate's power and influence are based entirely upon his wealth and courage.

19: Guérin and Bernard--564 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 622, 682, 692

He [VMM: i.e. the magistrate in a savage community] is a justice of the peace, and he always tries to conciliate the parties. There is no murder among these savage tribes, but theft is rather frequent and only in exceptional cases does the victim render justice himself. The parties appear before the magistrate, and he tries to appease the feeling of hatred between them and to make the delinquent restore the goods or at least pay compensation for them.

19: Guérin and Bernard--564 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 619

There has never been any federation of tribes, and the only link is the language.

19: Guérin and Bernard--564 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 439

Commerce, in the form of barter, plays a vital role among the Formosan tribes. From the Chinese they receive fire arms, gun powder and lead, knives, pottery sauce pans and jars, salt, rice, wine, cotton materials, wool stuffs (destined to be unraveled and mixed with native materials, to give them color and design), needles, thread, buttons, bells, copper, glass ornaments, ivory ornaments, money, etc. In return they furnish hemp, materials, rice paper, bear, leopard, and a great many deer skins, the tendons, feet and horns of deer, the fangs of the wild boar, venison, mushrooms, medicinal plants, kamatchi (a tubercle for dyeing), and above all, the right to exploit the neighboring forests or to cultivate the valleys and turn them into rice fields.

19: Guérin and Bernard--564-565 G-3 (ca. 1866) 1868 Formosan Aborigines-1-2
116, 175, 177.17 China
636.17

If the Dutch had succeeded in establishing their dominion, it would have been an excellent thing for the Formosan tribes. Under the rule of these prudent and clever masters, the tribes would have been taught a relative kind of civilization; in any case, [565] they would have learned how to live and to prolong their race. But the Chinese invasion took all their possessions without teaching them anything in return, it has been pitiless from necessity for the island was small, and the invaders were both numerous and hungry. During Koxinka's time there was a general retreat of the poor tribes, and then since then events have proceeded at the slow tempo which still characterizes them today. The new-comers see that the valleys and the plain are occupied, and so they move toward the mountains and infringe upon the territory belonging to the tribes; they want to get land which may be transformed into rice fields, to seize a water-course that is essential for irrigation, to cultivate indigo, tobacco, and especially sweet potatoes on the slopes, and then they are anxious to exploit the forests, especially those containing camphor trees.

In the north the advance has been very slow; it may be that the aborigines have defended their land foot by foot, or it is possible that the Chinese have found a permanent source of wealth in the lands that they have annexed, and so they have not been spurred on to new conquests. In the south, on the other hand, there were some enormous

deforestation projects at the start. This resulted in some vast empty regions which extend from the last Chinese farms to the frontiers of the aborigines. The tribes may have vegetated more safely on this account, but they have suffered from the difficulty of bartering their products, and this is caused by the absence of roads and the difficulty in navigating the rivers. This deforestation would have been more difficult if several tribes had not joined the conqueror, so there was no resistance whatsoever.

19: Guérin and Bernard--565-566 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 177.17 China
636.17

The Chinese pioneer tries to obtain what he wants by buying it, and his favorite tactics are persuasion; but if he encounters an obstinate refusal, he will try other means, at his own risk of course. Thus wood choppers scatter [566] through the forests singly, or in small groups, and they are an easy prey to marauders. Sometimes the villages or wealthy proprietors do business with a part of the tribe, which comes to the neighborhood to protect the workers. These good services are rewarded by a subsidy (rice, wine, poultry, young pigs etc.) Finally, if the savages refuse to make any concessions, the Chinese proceed in a large group, and half of them keep armed guard over the safety of the workmen. In this way there is no danger, and if the Chinese adopted this procedure all the time, the tribes would be condemned to retreat a little more each day; but the Chinese only do this on rare occasions, and they do not like to use this method.

19: Guérin and Bernard--566 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 721

The aborigines have a system of defence which is very similar to their plan of attack. Hunters scour the frontiers in small groups, they lie in ambuscade in strategic spots, do not appear until there is no danger, and are very rarely surprised. The bordering tribes would be unable to protect their territory unless the clans in the interior helped them perform this task.

The aborigines who are protecting the Chinese do not attempt to flee from what every savage considers as his chief duty, so they kill their enemies, but at a safe distance, where they are no longer responsible for them.

19: Guérin and Bernard--567 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 437, 563

A good many Chinese live on fortified farms which are dotted here and there at the foot of the mountains. Some of them are centers for trade and barter, especially those where there is a savage who has married a Chinese. These women are the natural mediators, and then there are also the half-breeds.

19: Guérin and Bernard--567 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 443, 563

When a Chinese has several children by a savage, he keeps them for several years, and then sends them back to their mother's tribe. The girls marry and learn to hate the Chinese. The sons marry too, but they have more sympathy for their father's race, so they do not take part in the head-hunting expeditions, or in the festivals which follow them; some, however, have innocent tattoo marks on their foreheads. They take charge of the clan commerce and attend to the exchanges. Then there is a system of peddling, which distributes the Chinese products to the most distant tribes.

Formosan Aborigines-1

19: Guérin and Bernard--fading 632 (ca. 1866) 1868
116, 101, 102

EXPLANATION FOR MAP BY GUÉRIN AND BERNARD

[MC: The purpose of this map by Guerin and Bernard was to indicate the locations of the various aboriginal tribes mentioned in the text. The map is apparently taken from English Admiralty charts and appears to be inaccurate as to the longitude of the island and its coastal configuration. The chief defect however, is the apparent confusion of Mt. Morrison with Mt. Sylvia, the latter being entitled Mt. Morrison on the map whereas the real Mt. Morrison is located in the south. This adaptation of the author's map is reduced somewhat in size and includes only the main features and locations of the tribal groups, omitting the names of most towns and bodies of water. The line of dashes indicates the approximate limits of the territories of the aborigines and Chinese. The dotted line divides the region of the plains from that of the mountains. The altitudes are in English feet.]